W. W. HALL.

The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 35.—Vol. IV.] LEXINGTON, KY. WEDNESDAY, FEBRUARY 27, 1828. [Whole No. 191

TERMS OF THE LUMINARY.
Two Dolls. per ann. if paid in 6 months.
Two dolls & 50 cts. at the end of the year.
All subscriptions to continue till paid up.
All Communications must be post paid.

From the Christian Mirror.

MILLENNIUM.

"Be not envious against the workers of iniquity; for they shall soon be cut down like the grass, and whither as the green herb.

Yet a *little while* and the wicked shall not be."

How glorious, must be the period here predicted! when all men will be holy.

Now thousands of thousands are travelling the broad road to destruction;—but then how great the contrast—then will hundreds of millions, yea all the inhabitants of the earth, be shouting hosannas upon the high road to everlasting felicity. Now we see a great part of the human race bowing down to gods which their own hands have made;—but then will all worship and bow down to the mighty Jehovah. Then will the blind Jews, and the deceived Mahometans be converted to Christianity, and all, from the least even unto the greatest, will know and serve the Lord. Now we see the church of Christ striving against foes within and without, but then will her persecutors be subdued under her feet, and she will rise victorious, having no enemy with whom to contend. "From the beginning of the world to the present day, a great part of the business of mankind has been to destroy one another;"—but then shall they "beat their swords into ploughshares, and their spears into pruning hooks: and nation shall not rise up against nation, neither shall they learn war any more."

It has almost universally been the case that wicked men have ruled the earth;—but then all rulers shall fear the Lord, and all kings shall praise him, and the righteous shall possess the earth. "Hitherto has the world been exceedingly infested with evil doers;"—but then "shall the wicked cease to be, yea thou shalt diligently consider his place and it shall not be." Yes during the Millennium the whole earth shall be filled with the glory of God.

Happy time! yea thrice happy and supremely blessed will be all those who may then dwell upon the earth.

But when is this glorious period to commence? The precise answer to this question yet remains among the arcana of heaven. Prophecy however is far from being silent on a subject of such moment as this. Yet respecting the precise time various opinions prevail,—as well as respecting its duration. Some consider it as having already begun: others think it will commence A. D. 1941; and some think it will not begin until six thousand years from the creation of the world have been completed: while others have no fixed idea about its commencement, rather viewing it as a period indefinitely remote, a time that is to begin after many yet unborn generations have lived and died, and one with which the present age need have no manner of concern. The signs of the times however, together with what light can be obtained from prophecy, are strong evidences that this glorious time is rapidly advancing. "At the termination of the 1260 years there will be an era scarcely less interesting to the christian, than the Millennium itself." It is hoped that no one will have the presumption to suppose that God has predetermined the year in which the Millennium *must* commence, without regarding the *means* by which it is to be brought about. For if God has *thus* fixed the time, of what use is it for us to pray that he would hasten it? Or why should we say "Thy kingdom come," when it is impossible but that it should come at the appropriate time, whether means are used or not? Let us then conclude that God will bring about this great event by human agency.—And let this consideration excite all who long to behold the day, to increased exertions for accelerating its approach. SIGMA.

MOUNT ARARAT.

Nothing can be more beautiful than the shape of Ararat; nothing more awful than its height. All the surrounding mountains sink into insignificance when compared to it. It is perfect in all its parts. No rugged features—no unnatural prominences. Every thing is harmony; and all combines to render it one of the most interesting objects in nature. Spreading originally from an immense base, the slope towards its summit is easy and gradual, until it reaches the regions of snow, where it becomes more abrupt. As a foil to this stupendous object, a small hill rises from the same base, similar in shape, and in any other situation entitled to rank among high mountains. No one since the flood seems to have been on the summit of Ararat. For the rapid ascent of its snowy top appears to render the attempt impossible. No man, certainly has ascended it in modern times. When the adventurous Tournefort failed, it is not probable that any one else has succeeded.—*Asiatic Journal.*

MONTGOMERY THE POET.

A handsome and gratifying compliment has just been paid to this excellent and gifted man by his townswomen. The ladies of Sheffield subscribed a sum of money to present him with a small piece of plate, and the excess of the subscription, beyond what sufficed for the purpose, was to be given to the Moravian Mission at Tobago, established by the Poet's father, and where are the remains of his mother. The modest and benevolent character of Mr. Montgomery was well consulted by presenting him with a splendid and finely wrought silver ink-stand, and devoting the rest of the subscription, amounting to ten thousand pounds, for the purpose of the missionary settlement.—*Liverpool paper.*

A SECOND WHITEFIELD.

There is a Mr. Pope, now preaching in Dublin, and various other parts of Ireland, with wonderful success. He is a young man, and has received ordination, but refuses to accept a call or living. It is said that he has not been excelled in powers of oratory, even by Whitefield, when alive. He commands immense congregations; so large, indeed, that no house can contain one half of them, and he has commenced preaching in the open air. He is supported by the nobility, and the high and low crowd in multitudes to hear him.

It is related of this Mr. Pope, that as he was one evening preaching to a solemn and attentive audience, a party of Roman Catholics advanced with the intention of making a hostile attack. As they arrived, Mr. Pope paused; his friends immediately extinguished all the lights, and called out, with the true Irish spirit, "Proceed, Mr. Pope, proceed—only preach Jesus Christ, and not a hair of your head shall be touched."

SAVANNAH ANTI-DUELLING ASSOCIATION.

The Anniversary of this Society was held on the 8th inst. The members walked in procession to the Baptist Church, where the meeting was opened by prayer by the Rev. Mr. Wyer—after which, the Constitution of the Association was read, and a very able and appropriate address on dueling delivered by Anthony Barclay, Esq. to a numerous and highly respectable audience. The Military Companies attended in uniform. After the oration, the members of the Association remained for the transaction of the ordinary business of the Society—The Chair was taken by the President, when the Standing Committee presented their report, in which it was stated that no duel has been fought in this Vicinity since the formation of the Society in January last and that no opposition had been manifested to it in any quarter. They believe its influence has been widely felt, and in order to extend it, recommended that a Gold Medal of the value of 50 dolls or that sum in money, be offered for the best Essay on Dueling for general circulation. This report was adopted and the following members appointed a committee to circulate a notice of the offer of the Society, and to decide upon the essays that may be presented—Jno. Cumming, James M. Wayne, Richard W. Habersham, Wm. Law, M. H. McAllister.

From the Philadelphian.

THE IMPORTANCE OF THE GOSPEL MINISTRY.

The following remarks on the importance of the Ministerial Office, form the conclusion of the Introductory Lecture of the Rev. Dr. Miller, delivered at the opening of the present winter session of the Theological Seminary at Princeton. We should be happy to see this excellent discourse in the hands of every Minister of the Gospel, and Student of Theology in our country; for no truths can be of more solemn, fearful moment than those which the Rev. Professor establishes, viz. "That what Ministers are the church will be; that no Church was ever ruined, or essentially injured, but by her own Ministers; or signally blessed, but through a revival of their zeal and fidelity"

"The great office, the awful office which we have been contemplating;—the office on which so much depends in reference to unnumbered millions,—for soul and body, for time and eternity;—this is the office which you seek;—for which you have come hither to prepare;—to which all your studies and intercourse here will be, or ought to be directed. Solemn undertaking! Momentous enterprise! Oh! if you could foresee the unutterable consequences which will result from this enterprise, to yourselves, and to all the multitudes whom you may, in the course of your lives, approach and influence, the present would be an hour of deep solemnity with every one whom I address. May the Lord give you grace to ponder well in your hearts what you are about, and what is before you! May the Lord give you grace to consider seriously the furniture which you need for this mighty work; especially THAT DEEP, ARDENT, ACTIVE PIETY, which lies at the foundation of all other useful furniture. You need, it is true, other attainments; and much of other attainments; but without THIS, you will be of little use as ministers of Christ—Without this, directing warming, animating, and sanctifying all your other accomplishments, they will be *as a sounding brass and a tinkling cymbal.*

Think, I pray you, what a day it is, in which the Head of the Church has cast your lot! No preceding generation of ministers ever saw such a day as this! Such openings for usefulness; such calls to exertion; such multiplied and extensive *fields whitening to the harvest;* such abundant and potent means for doing good to mankind. To live NOW, is a talent put into your hands, for which you must give an account.—Have you an ardour of piety, a tone of moral sentiment, a spirit of enterprise corresponding with this day? If not, give yourselves no rest till you in some good measure attain them all. If an ancient heathen rhetorician, in giving directions for the attainment of the "sublime," in writing, could say—"Spare no labor to educate your soul to grandeur, and to impregnate it with great and generous ideas;" much more may the same language be addressed to a candidate for the gospel ministry, in the present state of the Church's progress. Take unceasing pains to get large views of ministerial furniture, ministerial duty, and ministerial success. Strive to "educate your souls to grandeur" of conception, and grandeur of wishes, and hopes, and eterprise for the moral benefit of your fellow men. Aim high. Let no petty plans satisfy you, either as to acquirement or exertion. Every one of you, however humble his talents, if really disposed to make the most of what God has given him, might cause his influenoe to be felt to the ends of the earth.

Think, further, what a weight of responsibility, if you live to sustain it, will soon devolve upon you.—When I see more than a hundred Theological students before me, amounting to nearly a thirtieth part of the whole number of our ministry; and recollect that, in a little time, the reins of ecclesiastical administration will drop from the hands of those who now bear them,—and who, alas! have so much reason to mourn over the defective manner in which they have borne them,—and that a large part of the weighty trust will devolve on YOU, I can scarcely express my emotions. Is it so, my young friends, that this beloved Church; this truly primitive and apostolick Church; this Church for which our fathers have prayed and labored so much; this Church, which, though repeatedly involved in the flame of controversy and trial, yet, like the "burning bush" at *Horeb*, has not been "consumed," but has been mercifully brought forth more thrifty and flourishing; this Church, in the future destiny of which the peace, edification, and eternal welfare of so many myriads are involved;—is soon to be committed, under God, to YOUR MANAGEMENT, associated with those who, in other places, are like yourselves, training up for the work? And is it true that so much, under God, depends upon your spirit, attainments, and character? that what YOU shall be, fifteen or twenty years hence, THE PRESBYTERIAN CHURCH WILL BE? O then, *gird up the loins of your minds; be sober and watch unto prayer.* Let a sense of your incalculable responsibility daily rest upon you Let it impel you in your studies, give new fervour to your devotions, and impart a deeper tone of solemnity to all your interconrse, both with one another, and with all around you. Remember, in going out, and in coming in, in sitting down and in rising up, that you are consecrated men, bound to live and to die for the Church of God. Cultivate a deep and habitual spirit of prayer Covet earnestly the best gifts; and shrink from no labour, either in study or self denial, that will prepare you to perform with more efficiency, your Master's work. Consider no sacrifice as too great for the promotion of the Redeemer's kingdom. Set up no banner, in any case, but that of Christ. Let all carnal ambition, pride, envy, contention, and unhallowed emulation be put away from among you. Be always ready to surrender every personal feeling for the sake of brotherly love and edification.—Cherish more and more the feelings of a holy brotherhood, pledged to Christ, and to one another by indissoluble ties. Remember that united, you will stand, and by the spirit and strength of Christ, can do all things; but that, divided, you must fall; and that in every fall of the christian ministry, the cause of the Redeemer bleeds and mourns. Resolve, that, if the Church be corrupted with error, agitated by controversy, or torn by schism, the sin shall not lie at YOUR DOOR. If her walls be broken down, by folly or wickedness, see that you be found in the breach, fighting and praying for her restoration. And if ever a time should come in which you can do nothing more, at least be found *weeping between the porch and the altar, saying, Spare thy people. O Lord, bless thy heritage, save them, and lift them up for ever!* But, if you are faithful, my young friends, such a time will never come. Yes, if only the little band, now seated within the sound of my voice, should all happily prove to be animated with the spirit of the primitive heralds of the cross, there is no presumption in saying, that, you alone under God, would form a pledge to our beloved Church of her spiritual prosperity

The God of all grace grant that you may act a part more worthy of the sacred office than we, who have preceded you, have ever done! May he preside over your studies; endow you with all those gifts and graces which will fit you for the faithful performance of his great work; and form you to be "chosen vessels;" for building up his Church, and bearing the treasures of his love to a dark miserable world: and to his name be the glory! Amen!"

INTERESTING FACTS.

Former Beneficiaries of the American Education Society refunding.

Eight hundred and Sixteen dollars have been refunded within three months by beneficiaries of the Am. Ed. Soc. who have completed their studies, as the Treasurer's account for the present number of the Journal will show. *One hundred and forty* dollars have in the same time been received into the Treasury of the Maine Branch, from a former beneficiary of that Society ONE HUNDRED more is known to have been ordered to be paid into the Treasury of the Parent Society, by a young minister who is laboriously engaged in promoting the interests of one of the largest benevolent societies of our country. Total TEN HUNDRED AND FIFTY SIX DOLLARS.—*Quarterly Journal.*

—

Fruits of the labours of six Beneficiaries of the Am. Education Society settled in the ministry

In the course of correspondence which the Secretary of the American Education Society has recently held with former beneficiaries of the Society, six have, *incidently*, mentioned the number of souls who have been added to their respective churches or who have become hopefully pious, during their ministry, which, of course, has been but short. The whole number thus mentioned, is, 598. Of these, 358 have become subjects of divine grace, it is hoped, during the *last year*. One mentions 200 such instances as having occured under his ministry within a year;—a minister too whose flock is scattered over 8 or 9 miles square—whose salary is nominally, though not really $350; and who has taken his station among a people "in a broken, scattered situation, having been destitute of the settled ministry twenty five or thirty years."—Friends of the Education Society! Can you hear such facts and not thank God, and take courage? Between 70 and 80 former beneficiaries are settled as Pastors. What a report would you have of the fruits of your benevolence, if they could all rehearse the successes which God has already given to their labours. Be not then weary in well doing, but double your efforts, and the results will be increasingly glorious. *ib.*

—

Important question answered by Facts.

How shall the number of faithful ministers and missionaries be increased, so as to meet the growing demands of the present times?

This is a question in which every friend of religion, and especially

every friend of Foreign and Domestic Missions cannot but feel a lively interest. For what are Societies, or funds, if there be not a sufficient number of labourers to be sent forth by means of them? As facts are the most powerful reasoning in the world, we shall answer the question by appealing to these. The statement which follows is derived from the highest authority, and is the result of careful inquiry. Of those who have belonged to the Theological Seminaries of Andover, Princeton, and Auburn, and who have become ministers and missionaries, it will be seen that the largest proportion have belonged to the class of indigent, or charity students.

ANDOVER.

Whole number on the General Catalouge	422
Charity students	320
Whole number who have become Foreign Mississionaries	33
Charity students	28

PRINCETON.

Whole number who have left the Seminary	375
Charity students	200
Whole number of Foreign Missionaries	11
Charity students	6
Whole number of Domestic Missionaries	144
Charity students	90

AUBURN.

Whole number who have left	75
Known to have been charity students	35
Several others, it is supposed have been assisted.	

Thus it appears that more than three-fourths of those who have gone on a Foreign Mission, and whose labours are changing the moral character of pagan nations, and bringing joy to millions of pious hearts, have been assisted to gain their high posts of usefulness by the hand of christian benevolence.—More than half who have become Domestic Missionaries, or settled as Pastors of churches from the above Institutions, have been aided in a similar way. Of those now in the Seminaries referred to, more than half are known to be dependent on the aid of the Church, in a greater or less degree. We forbear to add a single reflection on such facts as these. The observing christian will see where God is finding a large part of the men, whom he designs to employ in the glorious work of reaping the harvest of the world; and he will find an argument for the sopport of Education Societies which no sophistry can possibly shake, or even obscure. *ib.*

THE WAY TO DESTUCTION.

From Dr. Beecher's Sermon on Intemperance.

But of all the ways to hell, which the feet of deluded mortals tread, that of the intemperate is the most dreary and terrific. The demand for artificial stimulus to supply the deficiencies of healthful aliment, is like the rage of thirst, and the ravenous demand of famine. It is famine: for the artificial excitement has become as essential now to strength and cheerfulnes, as simple nutrition once was. But nature, taught by habit to require what once she did not need, demands gratification now with a decision inexorable as death, and to most men as irresistible. The denial is a living death. The stomach, the head, the heart, and arteries, and veins, and every muscle, and every nerve, feel the exhaustion, and the restless unutterable wretchedness which puts out the light of life, and curtains the heavens, and carpets the earth with sackcloth. All these varieties of sinking nature, call upon the wretched man with trumpet tongue, to dispel this darkness, and raise the ebbing tide of life, by the application of the cause which produced these woes, and after a momentary alleviation will produce them again with deeper terrors, and more urgent importunity; for the repetition at each time renders the darkness deeper, and the torments of self-denial more irresistible and intolerable.

At length, the excitability of nature flags, and stimulants of higher power, and in greater quantities, are required to rouse the impaired energies of life, until at length the whole process of dilatory murder, and worse than purgatorial suffering, having been passed over, the silver cord is loosed, the golden bowl is broken, the wheel at the cistern stops, and the dust returns to the earth as it was, and the spirit to God who gave it.

These sufferings however, of animal nature, are not to be compared with the moral agonies which convulse the soul. It is an immortal being who sins and suffers; and as his earthly house dissolves, he is approaching the judgment seat in anticipation of a miserable eternity. He feels his captivity, and in anguish of spirit clanks his chains and cries for help. Conscience thunders, remorse goads, and as the gulf opens before him, he recoils, and trembles, and weeps, and prays, and resolves, and promises, and reforms, and "seeks it yet again,"—again resolves, and weeps, and prays, and "seeks it yet again!" Wretched man,—he has placed himself in the hands of a giant, who never pities, and never relaxes his iron gripe.—He may struggle, but he is in chains. He may cry for release, but it comes not; and lost! lost! may be inscribed upon the door posts of his dwelling.

In the meantime these paroxysms of his dying moral nature decline, and a fearful apathy, the harbinger of spiritual death, comes on. His resolution fails, and his mental energy, and his vigorous enterprise; and nervous irritation and depression ensue. The social affections lose their fulness and tenderness, and conscience loses its power, and the heart its sensibility, until all that was once lovely and of good report, retires and leaves the wretch abandoned to the appetites of a ruined animal. In this deplorable condition, reputation expires, business falters and becomes perplexed, and temptations to drink multiply as inclination to do so increases, and the power of resistance declines — And now the vortex roars, and the struggling victim buffets the fiery wave with feebler stroke, and warning supplication, until despair flashes upon his soul, and with an outcry that pierces the heavens, he ceases to strive, and disappears.

FROM THE PHILADELPHIAN.

THE MISSIONARY SPIRIT.

Extract of a letter from a Theological Student to a friend.

"Permit me, my dear friend, to call your attention for a moment to the most glorious subject that can engage the thoughts of man, the subject of Missions. Nothing could give me more pleasure than to be informed that this subject, the dearest to every true child of God, lay nearest to your heart. Look at the prophecies of Daniel;—four great kingdoms were to exist, which were to pass away and be known no more. *Nebuchadnezzer, Cyrus, Alexander, and Caesar*, whose names have in all ages been engraven high on the page of fame, were the honored instruments of establishing these kingdoms. They have been revered by men as gods. *But they died*, and all their earthly glory—behold it was a bubble

But a fifth kingdom shall follow, whose King is *Immnauel;* whose kingdom is an everlasting kingdom, and to whose dominion there shall be no end. And is it possible that you and I are honored by Heaven's glorious King, with the immediate prospect of being enlisted in the ranks of those who shall be made the favored instruments of establishing so universal and so glorious a kingdom? And all this with the sure promise, if he conquers, (and he *will* conquer,) that we shall be crowned with him and reign with him. Are we not willing then to endure the hardships of war for a season, that we may, through eternity, enjoy the triumphs of so glorious a victory? Then shall we be made *heirs* of an everlasting kingdom—"heirs of God and joint heirs with Jesus Christ; if so be we *suffer* with him, that we may be also glorified together."—Who would envy *Croesus* his perishable wealth; who would envy Alexander his honor, which shall vanish like smoke when the last trumpet shall sound, when he considers that he himself may gain unfading honor in the sight of all the inhabitants of heaven, and in the approbation of his Lord; and durable riches, even an inheritance incorruptible, and undefiled, and that fadeth not away. *Alexander* endured hardships; but it was to gain a kingdom and a crown. Shall not then the christian soldier, be willing to make any sacrifice, to endure any hardship, or to go to the darkest recesses of Satan's empire, if he may but there plant the standard of his Great Leader; and work out for himself a far more exceeding and eternal weight of glory; gain an imperishable crown of rejoicing; and be made partaker of an everlasting kingdom, where God reigns, in whose presence is fulness of joy, and at whose right hand are pleasures forevermore.

A HOUSE WITHOUT A GOD.

From the Youth's Companion.

Messrs. Editors—The following fact occured under my own observation. I thought it might be a good thing to present to your little readers. F. N.

A little boy, three years of age, whose father possessed no religion, and neglected family prayer, spent several months in a pious family, where he was instructed in the simple truths of the Bible. In conversing with him one day about the great and good God, he made this striking remark. "*We hav'nt got any God at my Papa's house.*"

INTEMPERANCE.

DOWN WITH THE TYRANT.—The Editor of the Genius of Temperance, (a paper just commenced at Hallowell, Me.) says he is frequently annoyed by queries about the presidential election, and which candidate he is disposed to favor. He remarks on the subject as follows: "Our mind is so deeply engaged in *ethics*, that we can pay but little attention to *politics*. We would say, however, that we are dissatisfied with the *administration* of President INTEMPERANCE, and of course have no dispositions to conceal our intentions of having him, if possible deposed from office, and of recommending his competitor, the Honourable Mr. TEMPERANCE, to be elected in his stead. We can give the most unqualified assurance to the public, that the latter gentleman is 'honest'—'capable,' and a 'friend to the *Constitution*.'"

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
FEBRUARY 27, 1828.

[COMMUNICATED.]

THE BIBLE CAUSE IN KENTUCKY.

About eight weeks ago the interesting and heart-affecting account came to hand, that in the town of Princeton, New-Jersey, a resolution had passed to raise 40 000 dolls. to supply all the destitute in that state with the means of religious instruction. This account was read in a very crowded audience at the close of a Sacramental occasion in the first Presbyterian church in Lexington and the people were reminded of their duty, to take into prayerful consideration the condition of the many thousand families in our own State who were destitute of the Bible.

At a Sacramental meeting in the M'Chord Church, Lexington, which commenced on the 15th inst., and at which nearly all the members of the West Lexington Presbytery were present, this subject became a matter of deep interest in the minds of many christians. The want of the Bible in our state, was brought to our knowledge by the means of the Rev. John Hudson, who had been employed by the Kentucky Bible Society to ascertain the wants in Fayette County; and also by the Rev Samuel D. Blythe, who had been employed, as the Agent of the American Bible Society, in forming Bible Societies in several counties in the state. On Friday evening, at the close of the services in the church, a sequest was made, that on Saturday morning at an early hour, all the clergymen present, and so many of the elderly and leading Christians as could make it convenient would attend at the Church on business of importance. On Saturday morning the Agent of the Am. Bible Society brought forward the subjoined resolutions in substance These resolutions were committed to a committee, who were requested to report at an early hour on Monday morning. The Agent of the American Bible Society was requested to deliver a suitable Sermon on Monday. At the close of the Sermon the Committee reported the following resolutions:

1. Resolved, that we view with the deepest concern the alarming destitution of the Bible which exists in the state of Kentucky.

2. Resolved, that we believe this destitution calls loudly for the strenuous exertions of all, as men and as christians.

3. Resolved, that we do pledge ourselves to raise, through the blessing of God, and the co operation of our fellow-citizens and fellow-christians of the different denominations, the sum of 20 000 dollars, to supply within two years from this time, every destitute family in the state with a Bible

4 Resolved, that a Board of fifteen Commissioners be now appointed, having power to fill their own vacancies, (three of whom, with the Treasurer and Secretary shall form a quorum) with full power to carry into effect the above resolution.

The following gentlemen were then unanimously appointed as Commissioners and Officers:

Rev Messrs. Blythe, Chapman, Hall, Tydings, Ward, Peers and Chipley, and Messrs J. M. Hewitt, Joel Wallingsford, F. T. Skillman, W T Smith, Wm Richardson D. A Sayre, A. S. Drake, and N Porter, *Commissioners*.

Luther Stevens, *Treasurer*,

J. M. M'Calla, *Secretary*.

The above resolutions were read to the assembly by the Rev. Dr. Blythe, accompanied with suitable introductory and recommendatory remarks.—The meeting was then organized, and the Rev. Robert Stewart was called to the chair, and Gen. John M. M'Calla appointed Secretary. After which suitable remarks were made by the Rev. Messrs. N. H. Hall, S. V. Marshall, J. R. Moreland, and Mr. F. T. Skillman, of the Presbyterian Church, and the Rev. B. O. Peers of the Episcopal Church. The resolutions were then adopted *unanimously*. In less than forty minutes 1700 dols. were subscribed, which has since been increased to near 2000 dolls. The circumstances attending this meeting were singularly solemn and impressive. Old and young were seen coming forward subscribing their different sums, with tears of joy flowing down their cheeks, while the assembly were solemnly singing appropriate hymns. Joy seemed to beam in every face. We have no doubt this is the commencement of a new era in the church of Kentucky and all the west.

TRANSYLVANIA PRESBYTERY.

We are requested to say that the Presbytery of Transylvania is to meet the first Thursday in April, at Richmond, Madison County.

REVIVALS.

An interesting revival of religion has commenced in the Hopewell congregation. During a four days' meeting at that place, which closed on Monday last, twenty three were added to the church on a profession of their faith; and about fifty others presented themselves as anxious inquirers.

A letter from Harrodsburg, written on Monday last, says—"Our sacramental periodical meeting will close here to-day—very solemn occasion so far—10 more added—making exactly 50 to this church in three months. On the anxious seats yesterday about fifty more."

ILLINOIS.

Extract of a letter to the editor, dated,

JACKSONVILLE, (IL.) Feb 10th 1828.

Dear Sir,

I send you the names of eight subscribers to your valuable paper, the Luminary. I say valuable, because I consider it such, and should be pleased to see it in the hands of all ranks and classes of our citizens. I trust Sir that you will meet with that support which will ensure its permanency.

Knowing that you feel an interest in the cause of the Redeemer in our world, I have concluded to give you a short relation of our situation and prospects in this newly settled region The few Presbyterians migrating to this country seemed to make choice of Jacksonville and its vicinity for their residence; and in the adorable providence of God they were constituted a Presbyterian Church on the 30th day of June last. On Sabbath the 29th July the Sacrament of the Supper was administered for the first time, at the close of which there were appointments made for the monthly Concert, and a prayer meeting to be held on those Sabbaths on which the Word is not preached. Those meetings have been well attended and promise much good to our infant Society.

On Sabbath the 21st Oct. the sacrament of the supper was again administered; It was a season of reviving to God's dear children—one member was added, but there was no visible movings of the Spirit. There has been an attempt made by the Methodist, and Presbyterians to get a Sabbath School established in Jacksonville which I am happy to say has succeeded, and the school will commence on the first Sabbath in April. Jacksonville, is situated in a beautiful Prarie about twenty miles from the Illinois River, and nearly the same distance from the Sanguemon, and in the heart of as rich soil and probably one of the most beautiful countries which nature ever formed. It would be useless to name those articles which are raised in such great abundance by the farmer I hazard nothing in saying that no country on earth affords so rich a variety. This part of Illinois has been settled about eight years, during which period it has been as healthy as any part West of the mountains. The water is extremely pure, and there is no difficulty in procuring it in any situation. As to trade and navigation the facilities which this country affords is well known.

The winter so far has been extremely wet, but by no means as cold as I expected to have found it. I term it a moderate Kentucky winter. The first killing frost fell out on the night of the twenty-sixth October. The emigration to this country at present is principally from Ky. and Ten. and is said to have been greater during the last fall than usual; the country is becoming nearly filled up; in many places the settlers are two thick.

Wishing you happiness in this world, and a sharer in the glories of the church triumphant, I am yours truly,

WILLIAM C. POSEY.

RELIGION AMONG THE CHEROKEES.

Extract of a letter from a young man in Huntsville, to his Father in Philadelphia.

There was an interesting meeting held last month at a missionary station, about 30 miles west of Huntsville, among the Cherokees; the station is under the superintendance of a Mr Pathe, and his work is abundantly blessed On the last Sabbath the Sacrament of the Lord's Supper was administered; the first table presented a scene so novel, I must give you a description of it. One side of the table was occupied by about thirty Indians, who seven years ago were as wild as the game they pursued; and the other side of the table, by new converts, each one giving comfortable evidence of a change of heart. The scene was truly solemn; the table was addressed by Mr. Allen in a most feeling manner; even the ungodly and those that feel no interest in the Redeemer's Kingdom, were constrained to say, surely this is the doing of the Lord, and marvellous in our eyes.

A great seriousness prevails at the Creek Path at present; many are under deep concern respecting their eternal welfare; in answer to fervent prayers the holy spirit has been poured out, sinners are converted, the work of the Lord has revived, Christians are encouraged, and doubtless there is joy in Heaven over returning prodigals.—*Philadelphian.*

ELMIRA, TIOGA COUNTY, N.Y.

Extract of a letter from the Rev. Richard Williams Elmira, Tioga County, New-York, dated Nov 21st 1827.

"This congregation is gathered from Veteran on a hill, and Elmira in a vale. Soon after it was announced that God was displaying the power of His Grace at Ithica he appeared in his glory in this place. The cloud of mercy distilling a shower of vivifying influences, seemed for a short season, to rest on the hill, and then pressed on to the vale, until not a single family remained unmoved, in a distance of three miles. At an early stage of the revival, in a crowded assemoly, it was proposed that every one who desired God to revive religion in the midst of us, should signify it by rising—a large proportion stood up. At the close of each meeting, it was generally notified that if any present desired a particular remembrance in the prayers of christians at that time, and would manifest it by rising, the meeting would not be closed without attending to their request, and there were always several who expressed a concern for their souls in this way Though the season was inclement, & the roads extremely bad,

and the nights often very dark yet every evening the meetings were full and deeply solemn. About fifty have been united with the church and nearly two thirds of the number are males and heads of families. I have a son of fourteen and a daughter of twelve among the number received to the privileges of the church with several others of their age. This blessed communication of the goodness of God to us, I would record to the glory of this Grace." *Ib.*

ABINGDON VA.

Extract of a letter from the Rev. Frederick A. Ross, Kingsport East Tennesse dated Nov. 20th. 1827.

"The Synod of East Tennessee, met recently at Abingdon Virginia; forty miles from this place. That meeting was attended with the blessing of God, and the blessing was the more delightful because it was not expected. Unusual deadness to religion had long characterized the inhabitants. In that class, whose influence is the most powerful in society, one or two females only, were seen on the Lord's side. Infidelity was bold, and shewed a face which we do not see in East Tennessee. So utterly indifferent was every body to the subject of religion, that not more than twenty persons attended the opening of the Synod, which convened in a church, a few hundred yards from the town; a town of eight hundred inhabitants; and containing more of the leisure time belonging to wealth than can be found in the Western country. You know the doors of all presbyterian judicatories are *open*. This fact attracted curiosity—then interest. The hours for devotion drew greater and greater numbers together. Saturday afternoon, the fourth day of the meeting, was set apart for a free conversation on the state of religion within the bounds of the Synod. The narratives were in many cases peculiarly interesting; the number of revivals delightfully cheering, and the instances of remarkable conversions striking and affecting. The impression upon a very large audience was evident—christians were encouraged; they entered into a covenant to pray in an especial manner for the presence of the Lord with that meeting. Individual cases were made the subjects of concert prayers between two or three. On Saturday night there was considerable awakening. On Sabbath the Sacrament was administered in the presence of a crowded house. At night the excitement was so evident that the anxious seats were proposed, and were filled; while the house exhibited a burst of feeling.

This state of things, with an increase in the deepness of the tone of feeling continued until Tuesday morning, when the meeting was dissolved. Eleven persons professed to turn from the love of the world to the love of God on that occasion; and the awakening was so general that two of the Brethren made an appointment for a Sacramental meeting four weeks from that time, which has just been held Nov. 11th. The Lord had evidently been enquired of—there was no abatement of religious seriousness. On this occasion twenty persons have said, by a public profession, that Jesus is their Rock. The same two Brethren have appointed another meeting on the 23d of December. Many of those who have attached themselves to the cause of God are the most influential men and women in Society—and many more are almost persuaded." *Ib.*

GOOD RESOLUTIONS.

The Western Carolinian states that, at a meeting of delegates from several Baptist Churches in Burke county, N. C. the following resolutions were adopted and other denominations invited to join in their observance.

Resolved, That we advise the Churches to observe the 4th of July for religious worship.

Resolved, That we advise the Churches to withhold their suffrages from any and every *candidate* that condescends to stoop to the degrading practice of going from place to place, treating with ardent spirits, in order to obtain votes.

Resolved, That we adviae the Churches to set apart the first Thursday in August next, as a day of fasting, humiliation and prayer, for the interposition of the Holy Spirit *in stilling the party rage that appears to abound respecting the Presidential question!*

Duelling.—The committee of the Legislature on this subject have introduced a bill declaring the killing of a person in a duel *murder*; sending a challenge a high misdemeanor, punishable by fourteen years imprisonment in the State prison; seconds, aids and surgeons to be fined 1000 dolls., disfranchised, and to give security for good behaviour, It wont answer unless the *seconds* are more severely punished. If no seconds can be found, no duels will be fought. The law must be so framed as to render it impossible for any man to act as a second in a duel.—*N. Y. Enquirer.*

Presbyterianism in Buenos Ayres.—The Christian Advocate confirms the statement, that Mr. Parvin has applied for a dismission from the Presbytery of Philadelphia to form a Presbytery in Buenos Ayres, in connection with the Rev. W. Torrey from this country, his acedemical and clerical assistant, and the Rev. Mr. Brown of Scotland, settled in a village of Scotch emigrants about 12 miles from the city. The Board of Missions of the General Assembly, have voted aid to Mr. Torrey as a missionary: and have the prospect of engaging another young man to go to the aid of his brethren, to explore the country in reference to further measures for building up the infant Presbyterian church in S. America. This board is also negociating with the Reformed Dutch Church, on the question of uniting together in the support of a foreign mission. Mr. Parvin has an Academy of 50 scholars, and devotes some attention to a promising female Academy, in concert with Miss M'Mullin, who went out for that purpose. Both schools afford him a support. *Bost. Recorder.*

From the New York Observer.

FOREIGN NEWS.

Since our last, London papers have been received here to Dec. 7, Liverpool and Havre to Dec. 9.—The New Times of the latest date contains the following:

EXPRESS FROM PARIS.—We have just received the Gazette de France of Thursday. It brings intelligence from Constantinople to the 12th ult. The Ambassadors not only had not quitted Constantinople, but had not even asked for their passports, and Count Guilleminot was to have an interview the next day with the Reis Effendi. According to the Augsburgh Gazette, the Allied Ministers had granted seven days to the Porte to accept or reject peace, so that nothing could be known for certain till the 16th; neither would their departure take place before that day.

AUSTRIA WILL REMAIN NEUTRAL.—The French papers of the 5th inst. reached us last night by express. They inform us, that after having learned the result of the battle of Navarino, the Austrian Ministry addressed a note to the Allied Powers, in which it declared, that whatever might happen to Constantinople, Austria was determined not to depart from her system of neutrality. This very declaration shows that much good has been effected by this splendid victory.—Ibid.

THE MOREA.—It is stated that Ibrahim Pacha, at the time of the battle of Navarino, was on his way to Patras for the relief of the garrison.

On the news of the destruction of his fleet he turned back without executing his purpose. When this became known to the Egyptian troops in the garrison at Patras, they were seized with such terror that they abandoned the place, and retreated to Coron and Modon, leaving the defence of Patras to the native Turks, till famine should compel them to submit. This retreat of the Arabs was also hastened by an unsuccessful sally which they had made from the fortress, in order to forage, but in which they had been driven back by the Greeks without any booty. The Turkish garrison at Tripolizza, was in a still more distressed condition, now that winter has commenced in the interior of the Morea. A Greek corps has occupied the passes of Lesudari; and thus the Turks can neither provide provisions, nor open themselves a way to escape by flight. Since the affair at Navarino, we have learnt nothing remarkable up to the 27th of the same month. Ibrahim Pacha was then in the interior of Messenia, committing devastation. He divided his troops into three bodies, at the head of one of which he himself in person was destroying every thing with fire and sword. A new remonstrance had been addressed to him by the Commanders of the Christian naval forces, and it is said that he instantly gave order that all belonging to his suite who were Christians, a name which he detested, should be beheaded. The second body, which took the direction of the north for Patras, was met by General Coliopoulo in the neighborhood of Dimitzana. An obstinate combat took place, in which the Turks are said to have lost 700 men. General Church is quietly besieging the fortress of Patras.

REPORT OF WAR.—We understand that a letter was received yesterday in this city from Gibraltar, dated Dec. 24th, from a very respectable house, stating that intelligence had just arrived there of a Declaration of War made by the Sublime Porte against the Allied Powers. It is said that Smyrna is to be considered a neuter by all nations, whatever events may take place. It is also reported that the Allied fleet, English, French and Russian, had sailed to intercept the Turkish fleet, which was to sail in a short time from Constantinople, and drive them back.—D. Adv.

National Legislature.

RETRENCHMENT.—The House of Representatives are still occupied on Mr. Chilton's resolutions for retrenchment in the national expenditures. Should the discussion be continued a few weeks longer, the loss will be greater than the gain.

DISTRICT OF COLUMBIA.—The Committee on the District of Columbia have reported a bill, to repeal so much of the law of that District as authorizes the commitment and sale of free persons of color, for prison fees and other charges of apprehension, upon suspicion of their being runaways.

To illustrate the abuses which have prevailed under this law, we will mention a fact which is related in the address of the Washington Anti-Slavery Society to the citizens of the District: "Some time since, a colored woman, a waiter in the family of a gentleman travelling through the District, was taken sick, and left here; she was soon apprehended as a runaway, sold, and carried out of the District. A short time after the sale, a letter was received from a gentleman well known in this city, which was believed to establish the fact of her freedom. But it was too late. She had probably become the victim of some merciless slave dealer, and had been transported far beyond the reach of humanity or justice. Here a human being was sold in absolute and unconditional bondage, without the shadow of a trial, or the allegation of a crime!"

PROTECTION OF MANUFACTURES.—Mr. Mallory, from the Committee on manufactures, has introduced a bill to increase the duties on various articles of importation. On wool unmanufactured, the Committee would have the duty 7 cts. per lb. and 40 cents ad valorem, with provisions for an increase of the latter till it amounts to 50 cents. On manufactures of wool worth at the place whence imported not exceeding 50 cents per square yard (except blankets, &c.) 16 cents per yard. Worth between 50 and 100 cents per square yard—40 cents per yard. Between 1 dol and 2 dols. 50 cts.—a duty of 1 dol. Between 2 dols 50 cts. and 4 dols—shall pay duty as it ceases 4 dols and also 40 per cent. ad valorem. Above 4 dols. 45 per cent ad valorem. Blankets, &c. 35 per cent ad valorem. On manufactured hemp, 45 dols. per ton; with provision for its increase till it shall be 60 dols. per ton. On manufactured flax, 45 dols. per ton; with provision for its increase to 60 dols. On all imported spirits, 40 cents per gallon above the present duty, &c. &c.

COPY RIGHT.—The committee on the Judiciary have reported a bill securing to the authors and proprietors of books, maps and charts, the exclusive right of printing and reprinting for 28 years from the recording of the title, [now 14:] and extending copy rights heretofore obtained, to a period which shall equal 28 years, including the time already elapsed. A very just provision.—N. York

RELIGIOUS PROFESSION.

The Danger of making a Profession of Religion without Piety

A pure church is not to be expected on earth. Even in the time of the Apostles, when those who received the keys of the kingdom of heaven from Christ himself, were ministers, persons obtained access to the communion table, and were admitted to sealing ordinances, who had not the love of God. We have reason to believe there will be always tares among the wheat; foolish will be found mingled with wise virgins; the vile shall be gathered with the precious in the Gospel net. "Many," we are told, in the last day, will say, 'Lord, Lord, open to us," who will be met with this appalling answer, "I never knew you." From the description given of them, it is evident, professors of religion are intended.

My position is, that very few of those who are received among the visible followers of Christ without grace, are ever brought to a knowledge of the truth. We read of hypocrites, and false professors in Scripture, but never of their conversion. I cannot conceive of a more perilous situation than that of one who has made a profession of religion unsupported by a good hope through grace; of one, who, instead of making God his hope, makes hope his God. There is among all classes of thinking and conscientious persons a well grounded apprehension of entering the church without sufficient evidence of a spiritual, saving change.

I will point out some of the grounds of fear, that such persons will die in their sins. There is obviously a difference in point of danger, between those who are persuaded prematurely to assume so great a responsibility, through the injudicious solicitude of friends, and those who presumptuously or insincerely take the vows of God upon them. In both cases, however, the hazard is great.

1. There is a fancied security attending an enrollment of our names in the visible church, which is greatly to be lamented, and exceedingly dangerous. The pastor and church have signified their approbation; and their acceptance has put to rest any previous fears, and for a time at least quieted, if not removed, anxiety and doubt. How is the vain confidence and false peace of such professors to be shaken?—Is vice attacked? The force of education, or the apathy of natural constitution, or respect for character, keeps them from vicious habits. Is hypocrisy exposed and denounced? They are not aware of an intention to deceive; or of any guilt contracted by the heartless performance of duty. Any attempt on the part of the preacher to fasten conviction on the conscience, to break up false hopes, or to produce deep and godly sorrow, proves abortive; the heart is protected by a shield which no weapon can penetrate, wrapped in a covering which no hand can remove. The Spirit of God which alone gives efficacy to any means, operates through the medium of truth; but by them the force of truth is evaded, and its direct application turned aside. The longer, therefore, self delusion is practised and the appeals and searching messages of the Gospel are resisted, the greater the danger that the Spirit will be grieved, and the individuals given up to obduracy and blindness.

2. Another source of fear, that those who are in the visible church will never truly turn to God, is found in the alarming truth, that the perversion of serious and solemn things has a tendency to produce peculiar hardness of heart and searedness of conscience.

A professor of religion to be at all consistent, to hold a respectable standing among his fellow Christians, must daily engage in the performances of many holy duties. He must use the language of prayer. He must worship where Gabriel bows. He must meet the eye of God. He must speak unto the great King. He must read his word; attend upon the sacraments, and become conversant with scenes of awful interest. All this will exert an ameliorating influence upon a sanctified heart, and produce the happiest impression upon a pious mind. But no such results will follow where all is carnal and dead. The spirituality and the interest of the duties serve only to increase the insensibility of the conscience, and the sacredness of the subjects discussed and listened to, destroys the excitability of moral feeling. By becoming familiar with awful truths and hypocritically going through with solemn duties, the tenderness and purity of the soul are sullied and lost; religion is reduced to a cold and spiritless set of forms and observances.

3. Nor is this all. God is particularly offended with insincerity in the performance of religious duties He "abhors the sacrifice where not the heart is found." There are frequent and unequivocal indications in the Bible of his displeasure against hollowness in Christian profession. The religion of the Gospel is a spiritual religion. "God is a Spirit, and they that worship him, must worship him in spirit and in truth." He requireth truth in the inward parts. Where sincere and supreme love doth not reign, he will not accept the offering. His eye penetrates every fold of insincerity that covers every unreal appendage that sets off the performance of duty. How great the hazard then of provoking him to say, as in the case of his ancient people, "To what purpose is the multitude of your sacrifices unto me? The new moons and sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting: and when ye spread forth your hands, I will hide mine eyes from you! yea, when ye make many prayers I will not hear."

I will only add, in the conclusion, if there are any in the visible church, in greater danger than others, they are those who are so little acquainted and impressed with the deceitfulness of the heart, and are so little alarmed at the idea of deception, as not to feel deep solicitude, and to institute the most faithful self examination, and to endeavor if possible to gain some new evidence of a vital union to the Lord Jesus Christ.—*Chr. Spec.*

From the Friend.

THE CONVERTED JEW.

The following affecting narrative has appeared in some of the periodical journals both in this country and in England, and has excited so much interest and sympathy with the individual who forms the principal subject of it, as to induce considerable inquiry as to its correctness.

One of our friends has been at some pains to trace out the story, and we are assured that the result of his researches has been entirely satisfactory. After receiving various accounts, all of which tended to confirm the truth of his narrative, a clue was at length obtained, which led him to the person through whose means it was first published. The character of this gentleman is highly respectable, and he has politely furnished such data as place the reality of the facts, and the accuracy of the statement, beyond doubt.

"Travelling lately through the western part of Virginia, I was much interested in hearing an aged and highly respectable clergyman give the following account of a Jew, with whom he had recently become acquainted.

"He was preaching to a large and interesting audience, when his attention was arrested by seeing a man enter the house, the lineaments of whose countenance had every appearance of a Jew. The stranger was well dressed—his countenance was noble, though its expression seemed to indicate that his heart had lately been the habitation of deep sorrow. He took his seat, and was absorbed in attention to the sermon, while tears often stole unconsciously down his cheek. After the service was over, the clergyman was too much interested in the stranger to refrain from speaking to him. Fixing his eye steadily upon him, he said, 'Sir, am I not correct in supposing that I am addressing one of the children of Abraham?' 'You are,' was the reply. 'But how is it that I meet a Jew in a Christian assembly?' The substance of his narrative was as follows:—He was a very respectable man, of superior education, and handsome fortune; who, with his books, his riches, and an only child, a daughter, in her seventeenth year, had found a beautiful retreat on the fertile banks of the Ohio. He had buried the companion of his bosom before he left Europe, and he now knew little pleasure except in the society of his beloved child. She was indeed worthy of a parent's love. Her person was beautiful; but her cultivated mind, and amiable disposition, threw around her a charm superior to any of the tinselled decorations of the body. No pains had been spared in her education. She could read and speak with fluency, several different languages, and her proficiency in other departments of literature was proportionate, while the ease and gracefulness of her manners captivated all who beheld her. No wonder then, that a tender father, whose head was now sprinkled with gray hairs, should place his whole affections on this only child of his love; especially as he knew of no source of happiness beyond this world. Being himself a strict Jew, he educated her in the strictest principles of his religion, and he thought he had presented that religion with an ornament.

"It was but a little while ago that this beloved daughter was taken ill:—the rose faded from her cheek; her eye lost its fire—her strength decayed; and it soon became apparent, that an incurable and fatal disease was preying upon her constitution. The father hung over the bed of his child with a heart fraught with the keenest anguish. He often attempted to converse with her, but could seldom speak, except by the language of tears. He spared no trouble or expense in procuring medical assistance; but no human skill could avert or arrest the arrow of death.

"He had retired into a small grove not far from his house, where he was pensively walking, wetting his steps with tears, when he was sent for by his dying daughter. He immediately obeyed the summons, and with a heavy heart, entered the door of her chamber; soon, alas! he feared, to be the chamber of death.—The parting hour was at hand, when he was to take a last farewell of his endeared child; and his religious views gave him but a feeble hope of meeting her hereaf-

ter She cla-ped the hand of her parent in her own, now cold with the approach of death, and summoning all the energy which her expiring strength would admit of, she thus addressed him:—'My father do you love me?' 'My child, you know that I love you—that you are now more dear to me than all the world beside!' 'But, father, do you *love* me?'—'Oh, why, my child, will you give me pain so exquisite? Have I then never given you any proofs of my love?' 'But, my dearest father, do you *love* me?'—The afflicted father was unable to make any reply, and the daughter continued: 'I know, my dear father, you have ever loved me—you have been the kindest of parents, and I tenderly love you—will you grant me one request? Oh, my father, it is the dying request of your daughter! will you grant it?' 'My dearest child, ask what you will—though it take every cent of my property; whatever it may be, it shall be granted—I *will* grant it.' 'My dear father, *I beg you never again to speak against Jesus of Nazareth!*' The father was dumb with astonishment. 'I know,' continued the dying girl, 'I know but little about this Jesus, for I was never taught; but I know that *he is a Saviour*—for he has manifested himself to me since I have been sick, even for the salvation of my soul. I believe that *he will save me*, although I never before loved him. I feel that I am going *to him*—that I shall ever be with him. And now, my father, do not deny me;—I beg that you will never again *speak against this Jesus of Nazareth!* I entreat you to obtain a testament which tells of him; and I pray that you may know him; and when I am no more, that you may bestow on him the love that was formerly mine.'"

The exertion overcame the weakness of her enfeebled frame. She stopped, and her father's heart was too full even for tears. He left the room in great horror of mind, and before he could compose himself, the spirit of his accomplished daughter had taken its flight; I trust into the bosom of that blessed Saviour whom, though she scarcely knew, yet she loved and honored

The first thing the parent did, after committing to the earth his last earthly joy, was to procure a new testament This he read diligently and devoutly;—and, taught by the Holy Spirit from above, is now numbered among the meek and humble followers of the once despised Jesus.

SANDANEE'S DREAM.

The following is from the 'Amulet' for 1828, to the Editor of which it was sent by Montgomery, the poet. Sandanee was one of the two negro youths taken from a vessel in the London Docks, by a benevolent lady of Sheffield, Montgomery's residence. where they were instructed in religion and in the arts of civilized life, and afterwards sent back to their native country. It was while at Sheffield that Sandanee had the following remarkable dream, which was taken down at the time by his instructor. It was evidently suggested by the scripture accounts of the Judgment day. "The personage called the Minister," says Montgomery, "no doubt represents the 'Judge of quick and dead:' the form in which he appears, and the part which He and the Bible may be said to act in this tremendous drama, have not been exceeded in splendid imagery or sublime conception by any thing in the writings of uninspired man; nor are they in the smallest degree degraded, but rather heightened, by the inimitable simplicity and beautiful broken English, in which the story is given, from the lips of the poor negro lad."

8th month, 7th, 1820.

Last night Sandanee had a dream, which he related in language nearly as follows:—

"O Fader, when I sleep last night, I hear something like as it call me here, (laying his hand on his breast) 'Sandanee! Sandanee! look at this'

"Then I look, and see a great star there (pointing backward.) O I never saw such a great star in all my life. When I look at him I cry water from my eyes—I cannot look, he so bright.

"Then the star go that way, (forward) O so quick! And when the star go quick, the clouds all go away—some on this side, some on that side, and no sky left, but all fire in the middle, and very light with the star. And the star has great tail, and the tail go every way, and turn about; & when he go so very quick to the West, then he fall, and make very great fire, and burn the earth, and burn the trees, and burn every thing. And the fire make very great noise and go over me from the West to the East,—and the clouds very red, and the ground all red; and I saw the Minister, very, *very* tall. He stand very great height, upon a beautiful stone, very high; I no see his face he stand so high, and then I see the Bible open of itself, no man open it, and all the black print turned red.

"Then I see plenty people, black and white, men and children, and babies come out of the graves—O great many! If I take great many sheep, and drive them, they go close together; so the people go very close, some fall down, some go over them, they all come very quick by the Minister, where He stand;—and they run to the East away from the fire. Some say to the Minister, 'what must we do? What this star?' Then the Minister say very loud in English, and all could hear him—'I been told you all these things many times before, and you no believe; but now there is a day for you to believe these things.'

"Then the Bible speak like a man, and it say the same as the Minister:—I been told you all these things many times before, and you no believe; but now there is a day for you to believe these things;' and the people cry very much, and they have no clothes. And I very much afraid, and I awake.—Then I sleep again, and dream the same; and when I awake again, I very much frightened, and I sit up in bed, and make the bed shake very much. O very much! I never saw such a dream in all my life! I no dare go sleep again: I never forget him till I die

"Then I tell Mahmadee (his companion,) and he say, 'I never saw such a dream!'

"Then I look through the window to see if it be so; but I see the moon, and the stars, and the clouds all there!"

From Griscom's year in Europe.

JAMES MONTGOMERY.

His person is rather beneath the middle size, his countenance open, and he has an elevation of forehead, and fulness and tenderness of eye, which my imagination could not but regard as an appropriate seat of of that pathos of religious feeling which spreads through his poetry its most attractive and endearing quality.—His manners are gentle and amiable, and his style of conversation is animated, seasoned with playful wit, and a great readiness in giving his thoughts the clothing of appropriate and perspicuous language.—When I saw him, he was about 47 years of age; and had never been married.

His father was a Moravian preacher, who, as well as his mother, died in the West Indies, while on a missionary journey among the poor ignorant blacks. James was educated at a school where, during ten years of his early life, he remained secluded from the world, and where he doubtles received those convictions of the truth of Christianity which have diffused over his poetic inspirations their moral tenderness and sublimity.

CHRISTIAN ENTERPRISE

The following passage is from the Pastoral Letter of the General Assembly of the Presbyterian Church in the U. States.

The Church in this county is called on to exert herself, and bring forth all her resources to sustain the Church and extend the true religion. Dear brethren, we refer you to the word of God, that you may learn the full extent of your duty. *Look to the Bible*, and be taught, that you are the stewards of God, and that he will require of you an exact account of all with which he has entrusted you, *even to the very last mite*. *Look to the providence of God* and see how "he that scattereth, increaseth; and how withholding tendeth to poverty" *Look to the example of primitive Christians* and see how from every little organised church, the "word of God sounded out" even through distant regions. Brethen, in many places within our bounds, there are no Bible Societies, no Tract Societies; no Sabbath Schools; no missionary exertions; no efforts to train up a competent ministry of the Gospel. *Now*, when the angel of God is flying through the midst of heaven, with the everlasting Gospel; when the call of God waxes louder and louder; when the world seems to stand in expectation of great and mighty changes, *even now*, many move not a finger in the work of God.

From Zion's Herald.

TO THE YOUNG CONVERT.

There is great danger, in a day like this, when God sees fit to bless his children by making them instruments in his hand of doing much good, of worshipping the creature instead of the Creator, as did Cornelius, but Peter took him up, saying, stand up; I myself also am a man Acts x. 26. More than once did Peter show his followers the impropriety of gazing on him as the object of their adoration, and if you look on any mortal as if by their holiness your sins were forgiven, your faith may soon be shaken; for man is liable to err in judgment and in practice. Look beyond the creature; look to our Lord and Saviour; let him be the object of your faith and hope and trust. Yet you should love your teachers, for it would be sin not to love them and esteem them very highly in love for their work's sake, and be at peace among yourselves, 1 Thessalonians, v. 13—but do not worship them Did they know that you did, they would exclaim against it, as did Barnabas and Paul, saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth and the sea and all things that are therein Acts xiv. 15. M.

A man should never be ashamed to own he has been in the wrong; which is but saying, in other words, that he is *wiser* to day, than he was yesterday.

Poetry.

LORD REMEMBER ME.

Jesus thou art the sinner's Friend,
As such I look to thee;
Now in the bowels of thy love
O Lord remember me.

Remember thy pure word of grace,
Remember Calvary;
Remember all thy dying groans,
And then remember me.

Thou wondrous advocate with God,
I yield myself to thee;
Whilst thou art sitting on thy throne,
Dear Lord remember me.

I own I'm guilty, own I am vile,
Yet thy salvation's free;
Then, in thine all-abounding grace,
Dear Lord remember me.

Howe'er forsaken or distress'd,
Howe'er oppress'd I be;
Howe'er afflicted here on earth,
Dear Lord remember me.

And when I close my eyes in death,
And creature helps all fail,
Then, O my dear Redeemer God,
I pray remember me.

From the Pulpit.

YESTERDAY.

What is yesterday? A name given to what is dead, which, but for its death, could not have had a name. Yesterday gives up the very pretensions to life; its fate is strange? Good deeds may have been performed during its existence, or crimes may have marked its progress; but they are buried with it in the grave of time. True it is their consequences remain to bless or punish the beings who transacted them. The moment that yesterday receives its name proves it dead; it leaves its survivor, whose name is to day, the name that yesterday bore, and whose lot it will be to receive its predecessor's new name, and to follow him to the region and silence of death to-morrow. To morrow's fate is still more singular; it can never be said to live; but it never perishes. When the bell speaks the midnight peal, fancy may picture it as being born; and during the still hours of darkness its expected approach may excite all the feelings of which our nature is susceptible; the crime covered wretch anticipates its coming with fear; the young and ardent with hope; the avaricious man with impatience; the philosopher with unmoved placidity;—but it disappoints them all—it never comes; loved and dreaded as it is, still it shrouds it-elf in obscurity—still it remains unseen. It is like a disembodied spirit permitted to haunt the mind of man: it is never suggested to us that the day is departing that it is rapidly sinking to the tomb of its predecessor, yesterday, and that either buoys up the mind with hope, or harrows it with fear of what it shall produce—but lo! the morning breaks, and it is to day! This is the best boon of heaven to man. To day gives us an opportunity of improving our existence, and becoming, what the Omniscient intended we should become, useful members of society, virtuous and happy beings. The past disappears from our view—and a glorious futurity opens upon the sight; but let us not supinely wait the promised to morrow's arrival to improve that futurity; let to day engross all our attention, for the future must be rendered either happy or miserable to us, as we acquit ourselves of our duties to God and our neighbor in the present.

If we look back upon yesterday it is a mere shadow, empty and useless as the promised gifts of to-morrow; how incumbent, then, is it upon us to

Improve the present hour, for all beside
Is a mere feather on the torrent's tide.

REVIVAL IN KENTUCKY.

The following interesting extract, is from a letter, dated Frankfort, (Ky) Jan. 1, 1828, to a lady in this village.—*Rochester Observer.*

"O my friend, wonderful things are taking place in Lexington, and several other parts of Kentucky, at this time. A spirit of inquiry on the subject of religion, and an excitement of a deep and powerful character, is now progressing, and its effects are every day showing themselves. You will rejoice, I have no doubt, and perhaps be somewhat astonished to hear, that, on the same day, Mrs. E. M. and myself have made a public profession, and on last Sabbath, came, for the first time, to the holy table of our Saviour together. At the same time about 400 communed, and among them were about 170 members who have been received since two months past. Not only there, but at Harrodsburgh, Danville, and various other places, there are powerful revivals of religion. These revivals are entirely unaccompanied with noise or confusion. A more awful and solemn silence I have never witnessed, than has frequently been exhibited in our church, at a time when the house was filled to overflowing.

One of the first effects of having felt deep concern for myself, was to feel deep anxiety for my friends. Need I tell you, that among the first that presented themselves to my mind was yourself. Providence appears to have decreed, that we shall see each other no more on earth; we who have enjoyed so many delightful hours of fleeting pleasure, in company with other friends, who now are scattered over the world, can only look back in memory to their bright records, and sigh over them, without the expectation of their renewal. Until lately, that belief gave me exquisite pain; but now I can look back on the past without pain, because there is a bright prospect lying ahead, pointing the way to a region where infinitely greater enjoyments await those to whom they are promised. Those pleasures are connected with religion, and spring from the smile of a reconciled God, and a conscience cleansed in the blood of a Saviour. All undeserving as we are, yet there is a way opened by which we can attain that glorious satisfaction; and if I know my own heart, one of its first and strongest emotions, was that you and Eliza and Sarah should be among those would form the glorious company of the redeemed on high. Oh, if it was in my power to do any thing to promote such a delightful result, there is no labor nor sacrifice which I would not cheerfully perform: But that is only in the power of God. There is not a day passes that we do not offer deep and sincere prayers for your welfare, temporal and eternal, and believe me, that the act warms our heart in affection for you. There is a deep and inexpressible anxiety for you, that cannot let us rest satisfied without trying to do something to urge you to join in the same pursuit. I now feel something of that anxiety which my parents, and brother and sister have so often felt for me."

A PRISONER OF HOPE.

The Rev. J. Emory, in a letter addressed to the Editors of the Methodist Christian Advocate, from New Orleans, says.—I was walking through the city not long since, and to my great surprise, a poor man forty years old, of whom I had no distinct knowledge, accosted me, and with tears of joy said:

"Sir, I am glad to see you again. I thank God, that I ever saw your face."

"Where," said I, "did you ever see me?"

He replied he had seen me in the prison. "I am," said he, "a poor miserable wretch just set at liberty, after being confined seven years, and while you were preaching to the prisoners on such a day, from Zech ix. 12, 'Turn ye to the strong holds, ye prisoners of hope,' it pleased God to open my eyes to see the dreadful ruin which hung over my head, and which threatened to bury me in everlasting destruction. I trembled at the thought of having indulged it so long; I felt that I was in bondage to my own corrupt nature, and to the Devil who had long *led me captive at his will* I felt however, that I was a *prisoner of hope*; that I still had an advocate with the Father, and I resolved, that by his assistance. I would seek the salvation of my soul, and I feel determined now to live and die a praying man."

SEAMEN IN CHARLESTON.

The Charleston Observer remarks that the Seamen's Prayer Meetings in that city have assumed a highly interesting aspect; that two seamen made a public profession of religion on the preceding Sabbath; and that on the Sabbath previous to that, two Captains requested all their men to go with them to the Mariner's Church, and they walked in company, *eighteen* in number, to the House of God.

THE
DIVINE PURPOSE,
DISPLAYED
IN THE WORKS OF PROVIDENCE AND GRACE;
IN A SERIES OF
TWENTY LETTERS,
Addressed to an inquiring friend.

MR. SKILLMAN,

Sir—I have read the "Letters on the Divine Purpose," with interest and pleasure.—The Author, whoever he be, is 'a workman that need not be ashamed.' The style is modest, plain, perspicuous, and inoffensive; and the argument, in my judgment, invincible. The most tenacious opponent must read with respect for the author, if not with conviction. The feeblest capacity of those who believe the doctrine of Divine Sovereignty, can comprehend him, and must be enlightened, edified, and confirmed. The work has my cordial approbation, co-operation, and recommendation; especially to all whose sentiments are denominated *Calvinistic*; and who find difficulties, on this subject, in their own minds, or who may be harrassed by vigorous opponents. I wish you ample success in the publication, and desire that you consider me pledged for 50 copies.

THOMAS CLELAND.
Mercer County, Ky Aug. 10, 1827.

CONDITIONS.

The Letters will make a duodecimo volume of about 250 pages. To be printed on good paper, and neatly bound in leather, and lettered. Price 75 cents per single copy,—eight copies for five dollars. Persons procuring subscribers, will please to forward their names to the publisher in Lexington by the middle of April.

THOMAS T. SKILLMAN.
Lexington, Feb. 1828.

TRACT DEPOSITORY
IN LEXINGTON.

A GENERAL ASSORTMENT OF TRACTS from the American Tract Society, constantly on hand, and for sale at the New-York prices—ten pages for one cent. Application to be made to
LUTHER STEPHENS, Agent.